IX VIII

A SHORT APPENDIX TO THE LIFE OF EDMUND STANTON, D.D.

WHEREIN

Some Passages are further Cleared, which were not so fully held forth by the former Authors.

BIBLIOTHECA BODLEIANA

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A Short Appendix to the Life of *EDMUND STANTON.*

SIR, If divers occaſions had not intervened, you had ſooner ſeen this ſhort accompt of your Book: which yet, I think, will be large enough to let you ſee ſomewhat more than your Authors did intend: whoſe deſign, if it were the ſame with other Writers of *pious Fables*, to ſet out their ſubject, in whatſoever he ſaith or doth, as holy and heroick; I deny not but they have done their part: But if they intend it, or you take it for an *Hiſtory*, I muſt firſt deſire to be ſatisfied in ſome few ſcruples, before I can allow it to be ſuch.

And firſt, The time of his Birth, though there ſeems to be ſome miſtake in it, is not a matter of ſuch moment, as that I ſhould have looked after it, if it had not met me in another ſearch: Your Author places it in 1600. But *E. S.* when he was admitted *Scholar* of *C. C. C. Octob.* 4. 1615. affirmed that he was not *fourteen* years old till the 20. of that Month; and therefore was not ſworn till the 10. of *November* following: At *Page* 1.

which time he took this usual *Oath*.

That he would inviolably keep all the College Statutes, according to the plain and litteral sense and meaning, as far as concerned himself; and as far as in him lay, cause them to be kept by others.

That he would not admit, obey, or use any orders, injunctions, changes, or expositions contrary thereunto; but oppose and hinder them by what means he could.

That he would not enter into any conspiracy or agreement against the Statutes or the State of ☞ *the College, or against the President, Vice-President, or any Fellow or Schollar thereof; or permit others to do so, as far as in him lay; or yield any assent, assistance, or advice to any such, either in publick or in private.*

That he would not procure any dispensation of whatsoever kind, or name, or authority, against this Oath, or the Statutes, or any clause in ☞ *either of them, directly or indirectly; or consent to, or use any such, though procured without his knowledge or desire.*

Yet two years after, when he was admitted *Probationer*, *Mar.* 22. 1616. 17. he affirmed that he was *sixteen* the 20. of
ag. 2. *Octob.* before. But when your Author ascribes this early advancement *before* 18. *of his Seniors*, to his *plying his Study*, and the *applause*

plause gotten by it, his following Parenthesis confutes himself, acknowledging it due to his Country, not to his deserts: Which therefore *J. M.* mentions more warily, only as *a thing seldom known in that house.* But why did not he, or *J. B.* inform *R. M.* of his mistake? For both of them must know it to be such, if they be the men whom those Letters suggest to most I meet with. Page 6 Page 6

At this time, as also after another two years, when he was admitted actual *Fellow*, he took the same Oath in each of those particulars: And together with these, he must as oft have taken the Oaths of *Supremacy* and *Allegiance*, which he repeted likewise at his admittance to the several Degrees of *Bachelor* and *Master* of Arts, together with *Subscription* to the Doctrine, Discipline, and Worship established in the Church of *England*; as also at his several *Ordinations* (which your Authors silently pass by with the Oath of *Canonical Obedience* at his Institutions:) And lastly, when he took the Degree of *Doctor*, which your Author introduces with such a Story, as it seems by the Marginal note, he would have especially remarked.

In the year 1635. it pleased the Authority of the Nation to permit sports and pastimes unto the people on the Lords day.] Over against these Page 1

words we find this note [*for three years and a half.*] Which if it have any fantastick reference (to say no worse) to the *three days and half* mentioned, *Revel.* 11. 9, 11. so as to end his reckoning with the beginning of the *Long* Parliament; sure your Author will be found little better at interpreting Prophecies, than he is in telling Stories. For that *Declaration* (besides that it was but a renewing of a former of King *James* dated *May* 24. 1618.) was published *Octob.* 18. (not 1635. but) 1633. being the *ninth* of King *Charles*, and so, *five* whole years before the Long Parliament began, *Nov.* 3. 1640. And *E. S.* took the Degree of *Doctor* (what? on purpose to spoil this pretty parallel?) at the *Act* in *July* 1634. which your Author saith was
Page 14. *during his suspension.*

Now for his performance there, no ordinary matter will serve the turn; for that might well have been allowed him, when he had such a friend at his back, as the then Professor is known to have been to the men of his Metal. But if he had such *wonderful*
Page 14. *applause* in both, why did your Author change
Pag. 15. the course, and make him an *Opponent* in the *Vespers?* was it to make it a little probable, that *E. S.* might then *non plus Doctor* somebody? for then it was, *Jul.* 12. that *E. S.* held this question negatively. *An*

An Deus Author peccati ex Reformatorum placitis ſtatuatur?

Shewing himſelf ſuch an *Herculean Champion* for *Calvin*, as made his adverſaries *fingers Itch*, and his good friends *hiſs*, to which your Author unluckily ſubjoyns, that *one call'd out for a Candle that the Doctor* (ſomebody) *might ſee his arguments*; for what need the *Doctor look* for *arguments*, if *E.S.* were the *Opponent*? Page 64. P.14.15.

But *in Comitiis* on Munday following, *Jul.* 14. there was another Queſtion diſputed, wherein this new Champion was more concerned in his own behalf to have ſhewed his skill, if it were ſo *wonderful* as your Author would perſwade us:

An Sanctificationi Diei Dominicæ repugnant quæ fiunt corporis recreandi gratia?

This being held Negatively by the Reſpondent, who, I think, is yet living, and *E.S.* being then one of the Opponents, it is a *wonder*, that when this darling Doctrine lay at ſtake, he would not venture one of his *Herculean* arguments to bring it fairly off, and juſtifie his own direct diſobedience to *the Authority of the Nation*, both Civil and Eccleſiaſtical, to both which, beſide other Bonds, he was obliged by ſolemn Oath. T. L. Pag. 14.

For, is not obedience to Superiors ſimply neceſſary, unleſs in this one caſe, when they

command ſomething that is ſimply contrary to the Law of God? And is not the tranſgreſſing of a Solemn Oath in any other caſe a ſolemn Perjury? Now let them inſtance in any particular of that *Declaration*, which is as plain a breach of the *Fourth* Commandment, as his Diſobedience was of the *Third* and *Fift*.

But ſuppoſing this obſervation of the *Lords day* to be a conſequent from the *fourth* Commandment; yet how cometh it to be ſuch a ſpecial *Evidence for Heaven* above all the other *Nine*? for we find none of them worth mentioning among theſe *Evidences*: Or what ground is there for that pretty *Obſervation*, that it *is one of the firſt things a converted perſon makes Conſcience of*? In all the New Teſtament (which I thought had been the Standard for ſuch *Marks* and *Evidences*) there is not one word of Command, no nor of Commendation of it; but many reproofs of that *Phariſaical* Hypocriſie, that ſets up this pretenſe of ſtrictneſs in *Sanctifying* the *Sabbath*, againſt the common offices of charity and humanity.

Pag.26. 29, 32.

Pag.42.

VVhat follows of *the Aſſembly of Divines*, and the part of *E. S. amongſt them*, is but a further inſtance of his large Conſcience in point of *Obedience* and of *Oaths*: For this

Pag.15.

Aſſembly,

Assembly, (as also their *Covenant*, and their *Directory*, both passed over in wary silence by your Author) being expressly *forbidden* by the King, it lies at the door of *E. S.* and his friends, to shew some *Command* of Gods expressly contrary to the Kings.

In the Year 1648. *there were Visitors appointed for the University of* Oxford, *who discharged Dr.* Newlin *from his Headship in* C. C. C. *and no man was thought so fit to succeed in that place as Dr.* Stanton.] Your Authors handle this business very gently, well considering that it would be never the sweeter for much stirring. Had they thought fit to trust their devout Readers with the whole truth. It would have then appeared a little too plain, by *Whom* these *Visitors were appointed*, (that is, by a piece of a Parliament, with a Commission forged in the Kings Name, under a Counterfeit Seal, the making of which was High Treason;) and *Why* they *discharged Dr.* Newlin, (for no other misdemeanour, but refusing to betray the Rights of the College, which he was sworn to defend; and in particular, to submit to *no other* Visitor there but the Bishop of *Winchester*:) So that even *the Inhabitants of the* good *Town of Kingston* might have discerned the true reason, why *no man was thought*

Pag. 16.

Pag. 69.

thought so fit to succeed as Dr. S. If *D. N.* be so stubborn that he will not break three or four Oaths for the good of the *Cause*, they must have one that will; and who *so fit* as he, that had given some publick proof of his abilities that way?

P.50,51. When *E. S.* *gave* the *Fidler money* to *forbear* his *swearing*, no Christian but would have thought it a commendation for him, in
*V.p.12, 15, 23, 24, 29. any mans mouth besides his own: * But when the same *E. S.* could be hired by an *headship* wrongfully taken from the honest owner, to a deliberate and continued breach of so many solemn *Oaths*; which was the
Pag. 15. better Christian, the *Fidler* or the *Puritan*? (as you know who may call *E. S.*) Some particulars of those *Oaths* you may see before; against which, and the whole current of the *Statutes*, it was for him to accept the headship, or even to *assent* to any of those proceedings against the true *President*, *Fellows*, and *Scholars*.

Such being his entrance, it is no great matter what his *Government*, and *Conversation*, and the success of both was: yet be it left to the suffrage of his Contemporaries there, both Citizens and Gown-men, whe-
.18. 78. ther *E. S.* and his Disciples were held any thing wiser or honester than their neighbors.

And

And so I meddle not with the truth, but only note the prettiness of one remark, where- Pag. 69.
with *J. M.* begins the *blessed* regiment of Pag. 18.
E. S. there, that *though the House, before his time, had been much troubled with divisions; he, by his* moderation, *and* Christian prudence, *kept them all of a piece.*] This calls to mind the *Roman* way of *making Peace*, which the old *Britain* observes in *Tacitus*, *Ubi solitudinem faciunt, pacem appellant*; so that it seems, the invention is not only new, to make a general *ruine*, and *call* it a thorow *Reformation*; to turn out a *whole* College, that they might not be *troubled with divisions*; and bring in a new brood, that they might be *all of a piece*: And then, it requires no great *prudence* to *keep* them so, or *moderation*, for like to take *contentment* in their like. The only pity is, that for the compleating of their *joy*, *E. S.* and *J. A. lived* not *to see the Relation of* each others *Life published*. Pag. 78.

Tacit. in Vit. Agr

In the year 1660. being discharged from the College---] Your Author treads as warily in leading *E. S.* out of the College, as he did in bringing him in. Had he but added the reason of his removal, that the time was now come, when Providence began to vindicate it self from the blasphemies of those that made their good success in wickedness, Pag. 18.

an

an evidence of their Saintſhip; and conſequently, uſurpers were forced to let go what they had wrongfully with-held from the right owners; among whom *E. S.* had a ſhare in the ſame diſpenſation that made
Pag. 19. ſo many *ſad hearts*: it would the better have appeared, whether his leaving *Oxford* were
Pag. 19. ſo *much-what like* Paul's *departure from* Ephe-
Act. 19. 9. ſus, *taking his laſt leave.*---] Had *Paul* thruſt *Tyrannus* out of his *School*, and kept poſſeſſion againſt him for ſome years, till *Cæſar* had recovered ſtrength to reſtore the right owner? Or could *E. S.* ſay at parting, *I*
Act. 20. 33, 34. *have coveted no mans ſilver, or gold, or apparel?* Or, did his *dear Friends*, and *Scholars*,
V. 38. *ſee his face no more* (and that in *Oxford*) after
Pag. 19. this *ſad parting?*

But your Author hath a ſpecial faculty at compariſons, and none ſo fit as the *great A-*
P. 21. *p.* 7. 27. *poſtle* to match with *E. S.* at leaſt in point of *preaching*, and *the power of the Spirit.*] But
Rom. 15. 19. does he think, that *twenty Pariſhes* about
P. 20. 21. *Rickmerſworth*, may be ſet againſt as many
Rom. 15. 19. *Provinces, from* Jeruſalem *and round about unto* Illyricum? Or, *was not Chriſt named* in
Ver. 20. thoſe parts before, till *E. S. preached the Gof-*
Pag. 20. *pel of the Kingdom in* ſo many new Pulpits?
P. 38. 22. After *Paul* and *Apollos*, nay, and *Chriſt*
Pag. 55. himſelf, it muſt be no diſparagement for *the*

nous *Doctor John Reynolds*, yes, and *John* Pag. 16.
Calvin too, to be paired with *E. S.* though Pag. 64.
few, I think, beſide your Authors, can ſee
any ſuch great likeneſs between him and
them, but that he had the luck to leap into
the place of the one, and the opinion of the
other.

If now a man ſhould take as large a liber-
ty in Satyre, as theſe Romantick Writers
have done in Panegyrick, what variety of
matter might be met with almoſt in every
page? But becauſe that way of proceeding
might be more likely to pleaſe the profane,
than to humble the hypocrite; I ſhall only
ask theſe two queſtions:

Whether it be conſiſtent with Saintſhip, *to live in open and notorious* Perjury *and* Rob-
bery, (for *twelve* years together; and, for
ought appears by theſe Authors, for
eleven more;) *without any publick teſti-
mony of Repentance for ſuch publick ſcandals?*

Whether reſtitution *of goods wrongfully got-
ten, be not a neceſſary ingredient in* repentance?

If your Author were in *earneſt* in his Pag. 57.
*Prayer, that God would uſe his Narrative for
the doing ſome good in the World*; he, know-
ing ſo well, that *many are infected with the vi-* Ibid.
ces of good men, ſhould have taken care to
prevent theſe queſtions; which will not now

be

be solved by their one general answer, that all this is but *railing*. Let them first shew, in what particular it is false. If this be *maculas conspergere nigras*, *I. B.* may do well to lay aside his *Anagrams* and *Acrosticks*, till he hath washed off these *little spots*; which had they been found in one of the wicked, all the water that runs under *Kingston*-Bridge, would not have done. But great is the Priviledge of the *Saints*.

Pag. 61.
Pag. 62.

Had they thus painted the Sepulcher of a false Prophet, only in kindness to the dead, without designe to intrap the living, *E. S.* might have slept, for me, in as much *silence* as *litle Bovingden* hath stood, till these Poets must needs make them both famous. But since we cannot now be rid of a pelting Non-conformist, but presently we must have a brazen Legend to out-face *the World*, that he is *one of the fairest Copies that this age hath produced*; (as if Non-conformity were of such virtue, as presently to transform every Goose into a Swan:) they must give us leave to take notice, what a *fair age* we live in; and what *good works* we are like to have, when such are *set before* us for *patterns* of them, whose *grace* and *godliness* is *distinct from Moral virtue and righteousness*: When both the *Champions* and the *Chaplanes* of the

Mat. 23. V. 27, 28. Luke 11. 44.
Pag. 23.
Epist. Ded. Pag. 11.
Pag. 56.
Pag. 56.
Pag. 57.

Good

Good Old Cause, must be represented to the World for *Saints*, men that *have* † *resisted unto blood, who* * *being dead, yet speak*; such as *H. Vane*, *Harison*, and the Tribe of *Regicides* (as many as have yet had their wages paid) not forgetting * *Hugh Peters* among the rest: (A man, by the way, not unknown to *E. S.* by the good token of a *Diner*, and a *Speech* in the College-Hall.

† *Life of Sir* H. Vane *Tit.*

* *Speeches* and *Prayers* of some of the late *Kings Judges*, 1660. *Tit.*

* *Ibid.* p. 58

Your Author may reply, that these are no fit Yoke-fellows for *E. S.* who was no Actor in those bloodier parts of the Tragedy. Be it so, (though some will say, he was a Complier with those Actors, and fitter company for *Peters*, than for *Paul*,) I urge it no further, than to let you see, that every one is not a Saint, that leaves some or other of the Gang behind him, impudent enough to out-face Law and Justice, and by some patcht *Memoires*, to dress up a Malefactor in the disguise of a Martyr. This may serve the turn with their own party, prepared to believe, that all is gold which they say glisters: But surely, the rest *of the World*, and *all Posterity*, will hardly be perswaded, that these demure *Christian Conferences*, *Occasional Discourses*, *Legacies* and *Letters*, *Speeches* and *Prayers*, can make amends for *Perjury* and *Rebellion*, *Robbery* and *Murther*: Nay, change

Epis. Ded. *Pag.* 11. *Pag.* 52. v. *ut supr.*

change their nature, and make them virtues in the *Saints*, which in the wicked were the worst of Villanies.

The mention of these things may sound a little harsh to you, that know these men but by their own relation, for herein lies their only strength and policy, (borrowed from their elder Brethren of the *Romish Conventicle*) to possess their Proselites with some prejudice against whatever Book, Discourse, or Person, that may discover their *hypocrisie*.

If the truth be so plain, that it cannot be denied, or evaded, it is enough to say, it savours of a *profane spirit*, to rip up the *failings* of the *Godly*: But is it not more *profane*, to set up those for *Saints*, and *patterns* of *Godliness*, that have lived in such *open* sins, without any testimony or token of repentance?

With private matters I meddle not, much less with hearsays, or surmises, which are easily raised, or amplified, and hardly disproved: These few things I insist on, are so publick, that by an easy inquiry you may satisfie your self of the truth, or convince me of the falshood. The only favour I desire in the trial, is, that you do not presuppose your Authors to be infallible.

FINIS.